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Maricopa
Yuma
Halchidhoma

Cigarettes were the old form in which tobacco was smoked. They were rolled in dried cornhusks (hence called haml'nk, "to roll up"), or less commonly, stuffed in sections of a reed (axta'-kasa'c, "soft reed") softer than common arrowreed (axta'). Both varieties grow near Maricopa Wells. These were never passed from one to another. Kutox had never heard of the use of pipes in ancient days: clay pipes came into use only after his birth in 1847–48. These had turned-up bowls and wooden stems made from a hollow stalk. The straight tubular pipe was unknown. Old men made such pipes (mukwi'n,[a]), baking them like pottery.

No tobacco (u'u'v[a]c) was cultivated by the Maricopa, in which they were one with the lower Colorado Yumans and differed from the Pima. Instead they commonly used a wild tobacco, uvâana'l,[a], "mesquite tobacco," so called because it grows on sandy hills in the desert beneath the mesquite trees. It is available in the early spring. When the plants were a foot tall, the leaves were plucked and dried in the shade. When they were double that height, they were no longer considered usable, and called in derision xataluwe'n,iclu'v[a], "Coyote's tobacco." Another tobacco was gotten from the Akwa'ala (akwa'l) by trade through the Cocopa, not from the Cahuilla (xakwi'tc), as noted below. This was called uvâsa'kc, "rotted tobacco." They were also glad to get tobacco from the Pima, who cultivated uvâxa'n, "real tobacco."[a]

According to Kutox, however, the Maricopa cultivated one variety of tobacco (uv[a]); the Halchidhoma raised uvâxa'n, "real tobacco," while still on the Colorado. Apparently the Maricopa did not raise the plant from their own seeds, for "it was said that they always got the seeds from the Mission [Cahuilla] Indians"; and again that they got them from the Halchidhoma on visits to the Colorado. The latter is much more probable since the Maricopa probably had no direct contact with the Cahuilla. The reason for the association with this tribe is probably implied in the statement that "at the time of the creation, there was one tobacco plant standing there, ever growing. The people around took that. This is where the seed [all seed] comes from." The Cahuilla were named as the first tribe created at that time. It may well be that the Halchidhoma were merely intermediaries, for most of, if not all, the lower Colorado tribes did not cultivate tobacco.

The informant had heard of another variety, growing wild, "Coyote's tobac-

[a] The first and third are said to have yellow blossoms; specimens were unavailable.

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Maricopa

222 co" (hatâluwĕ'nîtcâu'v), which was gathered when there was no more of the cultivated plant available.

249 Very little tobacco was grown; "in little patches," "a few plants." It was planted in the spring after the rains; digging little holes, hoeing and weeding by hand. The informant had never heard of planting the seeds in ashes. As the leaves ripened, were large enough, they were plucked; other leaves matured, until the plant shriveled in the summer heat. Leaves were used, rarely the stems.
276 They were dried, broken up, and stored in little pots, covered with a sherd that
[281] just fitted. Tobacco was usually carried about in a little deerskin sack or, since cattle were introduced, in a cow horn. (Mountain sheep horns were not used prior to this.)

Kutox may have been referring to Pima cultivation or to some slight imitation by the Maricopa.

GAMES AND SPORTS

526 Like the Pueblos, kicking races and gambling games were con-
[171] sidered the most important contests and were bet on heavily. Kicking races at least figured intertribally. There was the usual unequal division of games and sports between the sexes, with the preponderance in favor of men. While this was perhaps predictable in the matter of sports, it was certainly arbitrary that men had more games. They played at hoop and pole, at ball, and
[524] raced, and for sedentary games had dice, cañute, and the hand game. Only double-ball shinny and their own form of the dice
[562] game were peculiar to women. The same disparity appears in boys' sports *versus* girls', but here there is every reason to think that children's sports are badly represented in what follows, although I made specific inquiries for them. The hidden ball game, ring and pin, and string figures were pastimes for everyone. All
[525] other adult games were inseparable from betting, with the possible exception of the ball game, i.e., the men's form of shinny, which, as a matter of fact, was a lackadaisical, unorganized affair. Basket dice, which might have been expected among the Maricopa, was missing.

The pattern of a race, as elsewhere in the Southwest, was to a given point and return. This appeared, for instance, in kicking races and relays.

In the kicking race (huĺnya'vâ) they made use of a ball, not a stick. This, called sâ'a'n, was manufactured by dipping a stone, an inch and a half in diameter, repeatedly into melted gum until it grew to the size of our baseballs. For this purpose they used